is a rising series of wholes, of which man is the highest, most complex, but most intensely individualized. If there is this increasing unity in organic and even inorganic nature, rising to personality in man, we are surely justified in arguing for an intensified application of primary law in biological wholes and especially in the human individual The release of the human spirit from the bondage of matter and its macroscopic laws can, therefore, be properly based on the science and scientific philosophy of today and calls for no extraneous support.' And he concludes by saying: £ Starting from certain vulgar errors in our conception of space and time and the progressive steps by which science has eliminated them, we have seen how their correction has opened up a new view of the nature of scientific knowledge and of the relation of mind to matter. And this relation points to a still greater synthesis looming ahead, in which a spiritual view of the universe may not only be justified, but may receive firm support from science itself.'

I venture to comment that unless we commit the vulgar error of allowing the law of holism to operate as a dynamic agent within the organism, Smuts' account of the range of increasingly integrated organic wholes contains no vestige of a suggestion for the explanation of the facts so well described by him. The recent correction of fundamental errors in physical science, such as the repudiation of strict determinism, does but have, as we said before, a permissive effect; it merely relieves the biologist of the burden of dogmatic denials which have hitherto unduly

hampered
his endeavours to solve the riddle of life.

Indeed, it is not clear to me that Smuts' doctrine in its recent presentation (lopped as it is of a too-luxuriant wealth of explanatory principles which marred his book